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ABSTRACT

Education is both an idealistic and a practical endeavor. It is essential to have an image of the educated person to which to direct individual efforts and institutional policies. The present view of the educated person is that of a materialist, specialist, individualist, nationalist, secularist, and opportunist. Looking backward, Plato's image of the educated person was embodied in his concept of the philosopher-king, trained in both the physical and intellectual arts as well as military science, music, and ultimately philosophy. Wanting for nothing, the philosopher-king would be beyond corruption, to the benefit of the community. Later, Erasmus' image of "the good man" was the pinnacle of Renaissance culture, possessing tolerance, wide and cosmopolitan interests, moral excellence, and sound learning in Latin and Greek. Friedrich Herbart saw moral development as the ultimate goal of education. Herbart's model of the "cultured man" epitomized freedom, goodwill, perfection, righteousness, and ethical responsibility. The educated person of the future should embody such virtues as holism, altruism, and environmentalism, and should be creative, cooperative, circumspect, and egalitarian. Educators must treat culture as a discipline in itself. It will require the descriptive, comparative, non-judgmental study of culture. Such initiatives must be at the forefront of pedagogical change. (SG)

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CONTRIBUTION OF EDUCATION TO CULTURAL DEVELOPMENT

"An Image of the Educated Person of the Future"

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AN IMAGE OF THE EDUCATED PERSON OF THE FUTURE

> Children ought to be educated, not for the present, but for a possibly improved condition of [humanity] in the future.
>
> Immanuel Kant (1724-1804)
> Education

INTRODUCTION

Since education is an idealistic as well a practical endeavour, it is essential to have an image of the educated person to which individual efforts can be directed, and from which institutional policies can be derived. In view of this, it is necessary to adopt an existing image, or create a new image through adaptation or imagination. This problem is complicated by the fact that the image which is ultimately selected or created must be consistent with a future which has yet to be determined, and for which previous images may be unsuitable.

While past and present images of the educated person have their uses, many of them may be inadequate in themselves or insufficient as a basis for visualizing an image of the educated person in the future. Since images of the educated person are shaped primarily by the cultural context within which they are created, the authors believe that the study of culture in general, and of different cultures in particular, should be assigned a central position in educational systems. This may assist in transcending the shortcomings of past and present images of the educated person, as well as the Western perspective which tends to condition these images, by taking other cultural perspectives into account.

Whatever image is selected for the future, it is impossible to escape the age-old conflict between idealism and realism. Should education be concerned primarily with promoting personal fulfilment and self-actualization as an ideal for every individual? Or should it be concerned largely with providing citizens with the practical skills, tools and techniques which they need to function effectively in society?

In the first two sections of this paper, present and past images of the educated person are examined in order to set the stage for consideration of an image of the educated person of the future. This is followed by an examination of the implications of such an image for educational systems and policies in the future.

I. IMAGES OF THE EDUCATED PERSON OF THE PRESENT

Ever since teachers first began to reflect upon educational methods and goals, they have aimed not only at developing the natural abilities of students, but also at helping students to develop in accordance with some ideal of the best humanity can be; an image of the individual whose education best equips him or her to become a competent, contributing and fully-functioning member of society.

Any culture's image of the educated person is influenced by the social context and conditions within which education takes place. In fact, it may be considered "a cultural artifact" like any other, one which reveals a great deal about the society which created it -- its organizational structures, preoccupations and ethical concerns, its anxieties and aspirations. In considering the image of the educated person, therefore, it must be remembered that this image is determined by the culture in which it is created, as well as a force in determining the society of the future.

It goes without saying that there are countless images of the educated person of the present. Ask a random selection of scholars, politicians, artists, scientists -- in short people of any age, station or cultural background -- what they conjure up when they think about the educated person and you are likely to find there are as many images as there are people asked. What is true for people in general is true for different parts of the world in particular. Images of the educated person of the present in Africa or Asia will likely be different from images of the educated person of the present in Europe, North America or Latin America.

Despite this, there is also a <u>collective</u> image of the educated person of the present discernible throughout the world. This image has been shaped by Western culture in general, and the values, policies and practices espoused by the dominant political, economic, military and social establishments in particular. Thus it is that the dominant sector sanctions a specific set of values and behavioural characteristics which are used by educational institutions in performing their socializing functions and pedagogical duties. Many of these values and characteristics have their origins in 19th century European scientism, materialism and nationalism.

What are these values and behavioural characteristics, and what is their philosophical and social context?

Value	Philosophical Context	Social Context
MATERIALISM	Atomism	Accumulation
SPECIALISM	Scientism	Specialization
INDIVIDUALISM	Hedonism	Consumption
NATIONALISM	Statism	Segregation
SECULARISM	Humanism	Modernization
OPPORTUNISM	Progressivism	Industrialization

Behavioural Characteristics	Socio-Cultural Context
ACQUISITIVE	Obsessive consumption
AUTHORITARIAN	Adversarial relations
COMPETITIVE	Aggressive confrontation
PARTISAN	Parochial patriotism
WORLDLY	Unprincipled manipulation
EXPLOITIVE	Self-serving careerism

These values and behavioural characteristics combine to form an image of the educated person of the present as MATERIALIST, SPECIALIST, INDIVIDUALIST, NATIONALIST, SECULARIST and OPPORTUNIST.

Interestingly, this image may have been moulded more by public opinion, attitudes, perceptions, norms and beliefs than by educational and social theories. While seminal thinkers like Socrates, Plato, Aristotle, Smith, Darwin, Spencer, Marx and Freud have all played their part, public attitudes and opinions about how to cope in a society obsessed with economic growth, technological change, ecological exploitation, and scientific advancement have probably exercised an even greater influence. A higher premium has been placed on learning how to cope with the system and turn it to one's advantage, than on understanding the system and the intellectual tradition on which it is based. There is thus a discrepancy between reality and the ideal.

Although historical sources and traditional beliefs may be utopian in their conceptualization, modern actions and social expressions are hardly utopian, thereby yielding a human condition which is anything but ideal, harmonious and humane.

While Western culture must be fully credited with many industrial, scientific and technological achievements, it must also be held accountable for many of the globe's contemporary problems.

Due to the discomforting familiarity and complexity of these problems, the appropriateness of the image of the educated person of the present must be questioned. Furthermore, rapidly changing world economic, ecological, technological, social and political conditions suggest that this image may be unsuitable as a basis for visualizing an image of the educated person of the future from both a theoretical and practical perspective:

* Can materialism and consumerism be condoned in a world characterized by unsustainable development, reckless pollution, and resource depletion at an exponential rate?

* Can specialism be favoured in a world where economic, political and technological changes are such that the average individual may have many different and diverse jobs over the course of a lifetime?

* Can individualism be promoted when collaboration is needed to solve many of the world's most pressing problems?

* Can nationalism be espoused in a world requiring transnational co-operation and global understanding?

* Can secularism be defended in a world desperately in need of ethical, moral, spiritual and human values?

* Can opportunism be justified if it leads to a society of individuals so preoccupied with power and promotion that they are unable or unwilling to get involved in worthwhile causes?

Critical questions such as these indicate that the time is ripe for a new image of the educated person to make its appearance. Such an image must be more sensitive, responsive, and in tune with the challenges facing humanity. With it should come new notions about the role and purpose of the individual in society, as well as new values, attitudes and behavioural characteristics which will make it possible for individuals to function effectively in the world of the future.

In order to identify the new values, attitudes and characteristics which will be required to create more fulfilled individuals for a more humane society, it is helpful to go back to the past in order to examine what selected educational theorists have said about the image of the educated person, and the type of school system needed to educate that kind of person.

II. HISTORICAL IMAGES OF THE EDUCATED PERSON

Just as there are many images of the educated person of the present, so there are many images of the educated person in the past. This historical legacy, which has received contributions from many individuals and institutions in different parts of the world, is the precursor of present and prospective images of the educated person.

While every cultural period can be characterized by an ideal type whose cultivation reflects society's needs[1], there can be little doubt that Western culture has, over the centuries, exerted a powerful influence on images of the educated person in the past just as it has in the present. In order to illustrate this point, three images have been selected from the Western cultural tradition -- those of Plato, Erasmus and Herbart.

Chosen from the many which are available, the images of Plato, Erasmus and Herbart have been selected for their profound influence on education, for the qualities inherent in them, and for their relevance to an image of the educated person of the future presented by the authors in section three of this paper. From a brief review of these three images, it is possible to draw insights, inspiration and ideas which are pertinent to what in reality is a perennial task -- creating an image of the educated person which can contribute, as Kant might say, to the creation of conditions as they ought to be, not merely as they are.

Plato's Image

While the autocratic and hierarchical structures of Egyptian society were conservative, traditional and static, other early Mediterranean cultures attempted to develop more humane, dynamic and rational societies. Athenian society had well-defined civil rights and responsibilities and, unlike totalitarian and authoritarian Sparta which sought to completely submerge individuality to produce tough, obedient citizens, Athens was an example of how a vibrant society could produce citizens of broad culture by liberally educating them in all those activities which were humane. In his famous oration, Pericles (490-429 B.C.) could still describe Athens as the "School of Hellas", a democratic and educational model.

The Greeks of antiquity placed strong emphasis on design, harmony and balance in the universe -- including the individual person. Art and philosophy implied the quest for personal excellence or <u>arete</u>, which was different from the technical skills needed for any particular task, and expressed the mode of life of the one who attains harmony, balance and moderation between the extremes.[2]

Just as the Greek polis was inspired by the idea of a total community integrating its members' active lives, so the Greek hero was supported by the image of a totally admirable character. Buffeted by obstacles and the Fates, his virtues or arete enabled him to overcome all dangers by combining wisdom and action with discretion and cunning. Thus harmony between part and whole, individual and society, is a central feature of the philosophy of Plato (470-399 B.B.) as well as his image of the most educated person -- the "Guardian" or "Philosopher-King".

While all individuals have equal opportunity for proving themselves in the competitive educational system described in Plato's Republic, only the most able reach the highest stations. Until twenty, everyone follows the same curriculum: body care until three; mythico-religious narration from 3-5; gymnastics 6-9; reading and writing 10-13; poetry and music 14-16; mathematics 17-18; military training 19-20. At this juncture, the valorous join the warrior class to learn the selfless arts of military duty, defending the state from external and internal enemies. The intelligent continue their education with music and science, mathematics, astronomy, while the rest train for the productive artisan class as self-controlled, obedient tradesmen.

At thirty, the gifted go on to scientific and philosophical studies. Most are assigned to practical postings in public service, after evaluation, while a few go on to study dialectic. The most educated in Plato's Republic are thus the "guardians" who, as good and wise leaders, assumes positions of the highest authority. There, they guide the destiny of the city state in its actualization as the Ideal State. Possessing nothing, neither property nor family (children are shared with others in the select community), and mating only with their peers, the guardians and their genetic inheritance are thus beyond corruption -- to the benefit of the city state.

Though elitist, the society envisioned is not coercive or militaristic like Sparta's, since each member is fit for the role of achieving and maintaining communal and cosmic harmony; all work together for the common good -- not for their own interests -- much as the intellect, will and appetite are harmonized within the healthy individual psyche.

Even the Homeric, literary heroes are selected for young people's emulation as exemplary characters: truthful, temperate, and obedient to legitimate authorities; in control of bodily appetites and passions; and free from such vices as pride and insolence. By studying mathematics, students learn to think and reason abstractly; by participating in non-competitive sport, they develop spirit, courage, and a well-balanced, harmonious personality. The fully educated person is thus a wise, virtuous, graceful person who responds with love, tempered by reason, to the underlying cosmic harmony.

Despite this sublime image, Platonism sets up the dichotomy between thinking and feeling, leading and following, and proposes streaming students through homogeneous groupings conforming to a caste system. Disruptive effects of social change are eliminated by a kind of social engineering which effectively perpetuates the status quo. Confronted by a war-weary and declining Athens -- which had reversed his own aristocratic family's fortunes, put Socrates to death, and replaced philosophy with sophistry -- we can appreciate why Plato settled for preserving rather than reconstructing the social order.

Despite this unsatisfactory resolution, we can still appreciate Plato's philosophical vision, which remains focused on fulfilling our humanity as rational beings. Each of us has the duty to strive wholeheartedly for perfection by reaching for the ultimate goodness, truth and beauty which are intrinsic to the cosmic order.

Erasmus' Image

Just as Plato's image of the guardian personified the classical ideal, so Erasmus' image of "the good man" represented the Renaissance ideal. Like many other humanists, Desiderius Erasmus (1466-1536) sought to promote education for the middle class, though in failing to appreciate the importance of empirical science he sowed the seeds of division between the "two cultures" popularized by C.P. Snow thirty years ago, and which still haunts us to this day.

However, Erasmus also championed the study of Latin and Greek as components of European cosmopolitanism when Europe's sense of community was threatened by religious and nationalist fractiousness. Critical of society and desirous of Church reform, Erasmus responded with Aristotelian moderation. Though eventually eclipsed by the strident and violent revolt of Luther and others, he remained to the end a passionate defender of diplomacy, peaceful change, "International Christianity", and the values of cosmopolitan humanism.

These values are expressed in <u>The Education of a Christian Prince</u>, which depicts the educated person as someone possessing humane tolerance, wide and cosmopolitan interests, moral excellence and sound learning in the classical languages of Latin and Greek. Erasmus may never have developed a systematic theory of education, but in this work he provided a moral alternative to Macchiavelli's <u>Il Principe</u>, a contrast as dramatic and instructive as that between the teachings of Socrates and the sophists.

Thus, while Macchiavelli (1469-1527) emphasized power politics and the principle that the ends justify the means, Erasmus urged the ruler to use power only for wise and peaceful purposes, not to exploit his subjects. For Erasmus, power is not to be pursued for its own sake since violence is ignoble in any man. Thus, Macchiavelli advocated manipulation and coercion of the people, and planning for warfare in case less costly means failed, while Erasmus advocated cultivating people's respect and love by caring for their needs and lives, and by respecting their customs and institutions. Macchiavelli prescribed force and retribution if diplomacy or loyalty failed, even making and breaking treaties when this suited the ends, while Erasmus prescribed self-restraint, fairness, clemency and kindness to maintain authority by wisdom and integrity. Finally, while Macchiavelli held that lenience invites rebellion and disorder, Erasmus maintained that the chivalric virtues of courtesy and affability invite cooperation and harmony.

The main hope of civil states, according to Erasmus, is for youth to be educated by gentle instruction in good literature and the teachings of Christ. Since he abhorred internecine warfare among so-called "Christian nations", Erasmus advocated "international Christianity" and asked Church officials to dissuade armies from launching wars rather than to bless them.

Most importantly, since he believed that education can be used to improve individuals and enlighten governments, Erasmus advocated "cosmopolitan education". He sought to demonstrate that we are all children of the same Father, regardless of race, religion or nationality, and that the earth is our common home. Tragically, this truth was completely lost during the next century's "holy" wars between nations, a period utterly devoid of tolerance and common understanding. It is also a truth which we have yet to rediscover.

The problems posed by Macchiavelli and Erasmus, like those framed by Plató, continue to haunt us as we struggle with training for national citizenship and global competitiveness at the expense of genuine international cooperation. In fact, as education becomes more and more subservient to national governments with their own political and economic agendas, we are in danger of moving further and further away from the humanistic cosmopolitanism envisaged by Erasmus and the cosmic harmony cherished by Plato.

Since we now live in an interdependent world, our basic interests are derived from sharing a common humanity which transcends national and economic boundaries. Therefore, the cosmic responsibility intoned by Plato, and the cosmopolitan humanism espoused by Erasmus, demand the creation of world law and international institutions based on ethics and education for a global society.

Herbart's Image

An advocate of realist philosophy, Friedrich Herbart (1776-1841) was a university professor who took over Immanuel Kant's chair in 1809. An "educationist" who wrote in the field as a professional, he also established an experimental school, and related his educational theory systematically to his philosophical work in metaphysics, ethics and psychology.

The Herbartian method of education -- based on the two principles of repetition and association, and later developed by followers into the five phases of Preparation, Presentation, Association, Generalization, and Application -- was accepted by German and American educators alike, so that by the last decade of the 19th century Herbartism dominated theory and practice in American education until it was eclipsed by Dewey's philosophy.

Central to his educational psychology was cognition, from which derive both feeling and willing. As Herbart believed that all human experience could be built out of sensory perceptions, he had nothing to say about innate capacities or powers, although he accepted the fact that young children came to school with all kinds of ideas and perceptions obtained directly or indirectly. Association among experiences and ideas, with the congruent felt as pleasant and the conflicting as painful, may be purposely structured for teaching purposes. It thus becomes controllable and amenable to scientific method.

Herbart held that moral development is the ultimate goal of education. His model of the "cultured man" epitomized the basic virtues of freedom, goodwill, perfection, righteousness, and ethical responsibility. The morally educated individual is thus, essentially, a sensitive person of many interests who has been provided with the broadest possible cultural experiences. Duly exposed to the value-rich subjects of history and literature as a cultural core around which the rest of the curriculum may be organized, Herbart's cultured person was to be further ahead than previous generations' educated persons, who were limited to a classical regimen of Latin, Greek and Mathematics.

While character remained the ultimate goal of schooling, Herbart's reliance on formal and methodical instruction in intellectual content was considered essential to achieving education's moral goal. Thus the key role of instruction ultimately underscores the need for professional research and control of the processes of teaching and learning.

Despite the fact that Herbart's views, like those of Erasmus and Plato, have much to contribute to education in general and to the image of the educated person in particular, it is clear that many other views, ideas and theories are relevant as well.

In view of the fact there is so little known in Western cultures about African, Asian, and Latin American contributions to the image of the educated person and education generally, there is a pressing need to recognize contributions from all parts of the world, as well as to initiate a global dialogue aimed at stimulating an awareness and appreciation of non-Western historical images of the educated person, both in their own right and as precursors to future images.

III. IMAGES OF THE EDUCATED PERSON OF THE FUTURE

Like the image of the educated person of the present, there are bound to be many different images of the educated person of the future. These images, which will presumably stir strong emotions and heated controversies, will vary greatly from one sector of society to another, as well as one part of the world to another.

Since culture plays such a powerful role in shaping images of the educated person, the authors of this paper believe that it should be situated at the very centre of educational systems and policies of the future. This would make it possible to understand the forces and pressures which are most formative in shaping the individual's educational experience, as well as to redesign educational systems and policies in accordance with culture's most enduring principles and practices.

What are some of these principles and practices?

As educators have been at pains to point out, they are principles and practices which remind us that the ultimate task is to live a good and upright life in the classical sense of the term. The challenge is to achieve spiritual integrity and intellectual fulfilment by living in accordance with high ethical and aesthetic standards, and not simply to indulge in hedonistic pursuits and wasteful consumption practices. Cultural principles and practices as fundamental as these support the view that caring and sharing are the most essential things in life, for they are the things that are remembered long after all else is forgotten. From a cultural perspective, these civilities not only bring about real happiness and fulfilment in life, they also reduce the drain on natural resources by putting the emphasis on spiritual rather than material requirements.

It should be made clear that "culture" in this sense is not limited to the arts, the legacy from the past, or the finer things of life. On the contrary, it is a total worldview or the way in which human beings organize themselves, conduct their affairs, and situate themselves in the world.

Culture, defined in this way, is both holistic and egalitarian in the most comprehensive and compelling sense. It is not limited to any particular society or social group, but rather embraces all societies as well as all social groups and all individuals. What grows out of this all-embracing conception of culture is the notion of comparative cultural education. Such education is non-judgmental and cross-cultural in the fullest and broadest sense of the term, including different notions of space, time, the purpose of life, human nature, environmental interaction, living in the world and the functioning of the universe. It is through education and learning about other cultures that we counteract racist or xenophobic tendencies and develop the tolerance, respect and understanding which will be increasingly indispensable to global living in the future.

Just as culture in this holistic sense should be located at the core of future educational systems, so the arts and ethics should be located at the core of culture.

What is it about the arts and ethics that warrants placing them in such a crucial position? First of all, they possess a number of pedagogical qualities which are vitally important for the future.

In the arts, numerous sensorial, emotional and intellectual abilities are required. These help individuals to structure the internal and external world by enabling them to recognize and transform properties such as order, harmony, pattern and balance through the appropriate faculties of sensation, perception, intuition and reason. The arts also cultivate aesthetic sensitivities and sensibilities which require respect for materials, form, function, tradition, and intrinsic discipline.

In ethics, there is exposure to all possibilities of human action, both good and evil, as well as to the moral standards and modes of behaviour which are necessary in an increasingly selfish and self-centred world. These advantages are very much enhanced by the fact that ethics aids immeasurably in integrating all aspects of the human personality into a harmonious whole.

By stretching across all the human faculties in this way, the arts and ethics contribute enormously to the development of total human beings. By appealing simultaneously to the senses, the soul, the spirit, and the intellect, the arts and ethics bring together all the human faculties to form an integrated individual.

If the arts and ethics contribute to the realization of total human beings, they also contribute to the realization of creative human beings. As such, they represent one of the most promising vehicles of all for teaching future citizens how to cope with the complexities, uncertainties and challenges of the modern world. Schooling which is oriented principally towards the memorization of facts and accumulation of data cannot prepare graduates for a future requiring spontaneity, insight, understanding, and most of all, creativity.

Thus, in much the same way that the arts and ethics should constitute the core of culture, so creativity should constitute the core of the arts and ethics. This view makes it imperative to open up a commanding place for creativity at the heart of educational systems of the future. Whereas it was once thought that individuals' education should be oriented towards specialization and narrow career training, this idea is becoming more anachronistic every day. More and more, we are realizing that individuals who have failed to learn how to use their creative abilities in constructive and imaginative ways will be at a considerable disadvantage in the future. The pace of technological development and economic change is just too rapid for them.

Clearly, a very specific image of the educated person of the future is embedded in the belief that culture should be at the core of education, the arts and ethics should be at the core of culture, and creativity should be at the core of the arts and ethics.

What values and behavioural characteristics are inherent in this particular image of the educated person of the future, and what are the philosophical and social contexts from which they derive?

Value	Philosophical Context	Social Context
HOLISM	Perennial Philosophy	Integration
ALTRUISM	Humanism	Toleration
MORALISM	Ethicism	Conscientization
UNIVERSALISM	Ecumenicalism	Globalization
ENVIRONMENTALISM	Natural Stoicism	Conservation
COLLABORATIONISM	Cosmopolitanism	Communalization

Behavioural Characteristics	Socio-Cultural Context
CREATIVE	Systemic transformation
COOPERATIVE	Mutual collaboration
CIRCUMSPECT	Judicious reflection
EGALITARIAN	Respectful consideration

These values and behavioural characteristics yield an image of the educated person of the future as HOLIST, ALTRUIST, MORALIST, UNIVERSALIST, ENVIRONMENTALIST, AND COLLABORATIONIST.

As envisaged, such a person is constantly trying to see the whole picture, to conserve and recycle environmental resources, to work co-operatively, to be responsive to people living in other parts of the world, to participate in worthwhile causes, to be compassionate to the needs and concerns of fellow human beings, and to contribute to the development of a healthy, just, moral and humane world.

The implications of this image are important for anyone attempting to visualize the educated person of the future. Without such an image, it is impossible to improve conditions for personal and social improvement. Nevertheless, just as past and present societies have fallen short of realizing such worthy objectives, so we may, as a society, succeed only in limited ways in realizing our aspirations for the educated person of the future.

While this observation could be interpreted in negative or pessimistic terms, it could also be interpreted as a call for humility. It is true that humanity has never been completely successful in achieving its educational goals, but then it is also true that humanity has never achieved its ultimate potential and destiny. Precisely because the "tasks" of becoming fully educated and fully human are <u>ideal goals</u> worthy of pursuit, even if they are rarely if ever achieved, they must be constantly placed at the forefront of educational commitment and concern. As the eminent Brazilian educator Paulo Freire so eloquently expressed it, "man's ontological and historical vocation [is] to be more fully human."[3]

The probability of frustration in achieving these goals must not lead to their abandonment. On the contrary, they must be pursued with faith, conviction and optimism, since they represent humanity's only hope for the future. Thus, the pursuit of education and humanization requires not only commitment to certain values and principles, but also fidelity to the call for perfection -- to become the best that it is possible to become.

IV. IMPLICATIONS FOR EDUCATIONAL POLICY AND PRACTICE

What are some of the pedagogical implications of this image of the educated person of the future?

As indicated earlier, the key to realizing this ideal lies in treating culture as a discipline in its own right, and positioning it at the very centre of the curriculum. In this context, it should be re-emphasized that culture is everything created by society, including, but not limited to, political ideologies, economic and scientific practices, social conventions, art forms, religious beliefs, and interactions with the natural environment. This holistic conception of culture is precisely what most people have in mind when they describe themselves as "products of their culture".

With this holistic conception of culture and its placement in the core of the curriculum, educators would be taking a significant step toward cross-curricular learning and subject integration. Thus the study of culture would provide a means for transcending subject specialization barriers. Students and teachers would be encouraged to see interrelationships between subjects and disciplines, which would make it possible to integrate learning with living and theory with practice.

The study of culture need not imply the abandonment of specialized disciplines in favour of a non-disciplinary or laissez-faire approach. Culture would join other core subjects promoting numeracy, literacy and sociality. Nevertheless, it would provide the context within which these and other studies could be related to one another so that their complex, pedagogical interconnections could be placed in clearer focus. Just as a series of photographs taken from different points of view provides a more complete "picture" than one taken from a single point of view, so integrated perspectives from different disciplines can lead to a fuller understanding than the limited perspective provided by a single discipline.

Making cultural pedagogy a vital aspect of future curricula could have other important advantages as well. To contemplate profound transformations of the status quo, it will be necessary to identify the shortcomings of current teaching practices. However, to do this effectively, it would be wise to follow the advice of internationally recognized adult educators like Robbie Kidd who believed that real learning only takes place when one's own cultural values and characteristics are compared with those of other cultures. Accordingly, the comparative study of cultures needs to be incorporated into pedagogical practices in order to realize a more humanly-fulfilling and ecologically-responsible global society in the future.

The descriptive, comparative and non-judgmental study of culture can help people and societies become more aware of their own cultural limitations and shortcomings, as well as more attuned to the alternative solutions needed to solve present and prospective global problems.

With the rise of multinational corporations and the dramatic transformation of the international landscape, constant change is commonplace. Whether countries are consolidating or disintegrating, confederating or separating, citizens from all parts of the world need to be culturally informed if they are to avoid violent conflict and political anarchy. Wherever people live, as Africans, Asians, North Americans, Europeans, or Latin Americans, they need to know and appreciate the cultural roots, traditions and histories of many cultures, not just their own. In addition, they need to appreciate the contributions of all peoples of the world, including those made by cultural commentators, artists, aboriginals, and social theorists.

The study of culture can awaken humanity to its collective roots, traditions, heritage and possibilities.

Finally, if we wish to acquire the human sensitivities that are needed to deal effectively with the alarming transnational problems of our times, we need to know much more about how cultures have interacted and collaborated in the past, as well as how they can interact and collaborate in the future.

The detailed and systematic study of culture can be instrumental in acquiring the collaborative skills, knowledge, wisdom and imagination necessary for true international co-operation, global ethics and world law.

Some might argue that the most difficult transnational problems of our times -- depletion of the ozone layer, greenhouse gases, deforestation, overpopulation, poverty, unsustainable development -- are really matters for scientific investigation, not culture study. While there is obviously a large and essential role for the sciences to play, it does not follow from this that there is no role for other disciplines or indeed for all human beings. This is precisely why culture study is essential in dealing effectively with these problems.

The arts can make valuable contributions to the resolution of these transnational problems as well. As indicated earlier, artists teach us a great deal about the creative process, the value of rigorous discipline, the holistic perspective, and passionate commitment to a cause. Artists also teach us about how to collaborate effectively. Remember the school play? Remember how most of the school got involved in its realization? While some were busy acting, directing, painting sets and making costumes, others were busy selling tickets, raising funds,

bringing in parents and tapping community resources. Surely there are lessons to be learned from such experiences about how to work together, share, and compromise for a common cause.

As far as ethical and moral requirements are concerned, these will probably become more prominent than ever before. Consequently, they will demand not only political will but also much more public participation. One thing is certain. There is no likelihood of a universal outcry unless people everywhere are aware of the issues, and educated to appreciate their moral responsibility to the earth and humanity. This underscores the importance not only of moral education for all citizens, but equally as important, of holistically educating future generations. Global awareness and cultural pedagogy ought to fit hand in glove, each informing and supporting the other and allowing individuals to appreciate and celebrate their interdependence and common destiny.

CONCLUSION

If culture, the arts, and ethics are to play their full and responsible role in educational systems of the future, educators will have to become "image-makers" rather than "image-takers". In order to perform this function effectively, it will be necessary for them to become curriculum innovators at both the national and the international level, actively asserting the new values and behavioural characteristics which are necessary in the larger cultural environment rather than passively accepting these values and behavioural characteristics from the environment.

Many of these new values and characteristics may already be finding their way into educational systems throughout the world in the form of pilot projects, innovative programs, curriculum research and development studies. What is urgently needed now is the determination to ensure that these initiatives are firmly placed at the forefront of pedagogical change in the future. Such a course of action could prove valuable and timely in view of the fact that we are standing on the threshold of a new millennium.

Endnotes

1. See Paul Nash, Andreas Kazamias, and Henry Perkinson, The Educated Man: Studies in the History of Educational Thought (New York: Wiley, 1965); and Paul Nash, Models of Man: Explorations in the Western Educational Tradition (New York: Wiley, 1968).

2. Gerald L. Gutek, A History of the Western Educational Experience (New York: Random House, 1972), p. 19.

3. Paulo Freire, Pedagogy of the Oppressed, (New York: Herder & Herder, 1968), pp. 40-41.